THE A. M. E. ZION QUARTERLY REVIEW

DINWIDDIE, VA. MINISTERS INSTITUTE AND LEADERSHIP EDUCATION SCHOOL (THIRD WEEK'S GROUP)

The A. M. E. Zion Quarterly Review

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~~1955~~ 1954

VOLUME LXV, No. 4

The A.M.E. Zion Quarterly Review was founded in 1890 by the late Bishop George Wylie Clinton, D. D. It is published by the Publishing Board of the A. M. E. Zion Church. David H. Bradley, Editor. Entered as second class matter at the Post Office at Bedford, Pennsylvania, under the act of March 3, 1879.

Questions peculiar to the function of the minister will be answered promptly. All communications should be addressed to the editor.

Subscriptions: One year in advance—$2.00; (Canada, $2.10). Single copy—0.50; Foreign countries—$2.25 per year.

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A. M. E. Zion Quarterly Review

SAINT PETER

National Gallery of Art, Washington, D. C., Samuel H. Kress Collection

THE DISCIPLES

Part I

Peter and Andrew

by

Florence Turverey Reeves

Without the work and zeal of the Disciples we would have no Christian Church today. Christ's command to them is found in Acts 1:8, "You shall be my witnesses in Jerusalem, in Judea and Samaria and to the end of the earth." The Disciples took the command seriously and literally obeyed Our Lord so that the Church was spread to the end of the then known world.

Although there appears to be no authentic representation of the Disciples done in their own life time, their work and their lives have inspired artists over the ages. Works of art in which the Disciples are present are generally very little known, but here in our own country we have a great number of paintings, sculpture, relief, ivory carving and other art media presenting the Disciples.

When we go back to very early art we find that these men were probably first represented as twelve sheep around the figure of Our Lord, who Himself, was often represented as a sheep but on a height above the others. This was a representation which had great symbolic meaning for the early Church. Later when they came to be depicted as men, they were generally stereotyped, without any variation, so that it was impossible to distinguish one man from another. Sometimes the name was added and thus identification became possible. A beautiful sculpture relief of three Apostles done in the 11th century in limestone in the Nelson Gallery of Fine Arts in Kansas City, Mo., is one example of this. The Disciples are all very much alike, each has a beard and a mustach, long hair and a very large nimbus. Their garments are much the same, their feet almost exactly alike. Each man carries a book and upon the book is written the name. This is a remarkably beautiful work and its simplicity renders it impressive and even moving.

Between the sixth and the eighth centuries, there arose the idea of giving each of the Disciples an individual attribute or emblem in order to distinguish one from another more easily. A close study of the Gospels reveals the characteristics and personalities of these men and some characteristic was chosen from the Gospels or something from their

SAINT ANDREW THE APOSTLE

From the John and Mable Ringling Muesum of Art, Saratota, Fla.

supposed manner of death. These characteristics and emblems came to be accepted and artists took over the ideas and perpetuated them.

The painting of Saint Peter (by Marco Zoppo who lived from 1433 to 1472) reveals many traits given to him by artists. He was considered the most important of the Disciples for he seems to have taken over the leadership after Christ ascended into Heaven. He is often thought of as a robust old man, but Zoppo has presented him in the vigor of his manhood. He usually has a short curly beard, a bald head with circular tiers of hair around it. Sometimes there are three distinct circles very tightly curled. His large, clear, penetrating eyes filled with eagerness and devotion, reveal qualities we generally associate with Saint Peter.

When looking for an emblem that would adequately represent Saint Peter, it seemed the most natural thing in the world to give him the keys. This idea was taken from the words of Our Lord recorded in Matthew 16:19 "I will give you the keys of the kingdom of heaven." There are generally two keys, as here, one of gold and one of silver, symbolizing the kingdoms of heaven and earth. One may always recognize Saint Peter by these keys for he is almost never represented in art without them.

In this painting he holds a book in his hand and this is assumed to be the Gospel of Mark since Saint Mark is supposed to have written down the witness of Saint Peter. In other paintings one may find a scroll instead of a book but it always represents the Gospel of Mark.

In the original, the coloring of this painting is striking. The stalwart figure of Peter is set against a brilliant gold background and this somehow gives his attitude and expression as one of great spiritual purpose.

Each Disciple is also given a shield and within it one finds an emblem which refers in some particular way to incidents in his life. Within the shield of Saint Peter one may find the keys saltire, a church on a rock, a cock, or the inverted cross. This last comes from a legend which says that Peter was crucified in Rome, but feeling himself unworthy to meet death as Our Lord did, he asked to be crucified with his head downward.

How often when marking the Disciples we say "Peter and Andrew" almost in one breath. Less is definitely known about Andrew than about Peter but it is recorded of him that he introduced Peter to Jesus. It was Andrew who persuaded Philip to bring the Greeks to Jesus and

SAINT JAMES THE GREAT

Courtesy of The Hispanic Society of America

it was he who found the lad who had the loaves and fishes when Our Lord fed the Five Thousand.

Saint Andrew by Anthony Van Dyck, a painting in the Ringling Museum at Sarasota, Florida, presents a man in middle life whose face is pallid yet thoughtful. Van Dyck (1599-1641) was the most elegant portraitist of his day and his imaginary portrait of Saint Andrew has a touch of the aristocrat. His hair and beard although not in the usual trimmed, clipped style of the artist, seems well cared for. Van Dyck generally painted beautiful hands but here the hands are gnarled in order to convey something of the hard life that Saint Andrew must have led, first as a fisherman and later as a pilgrim.

Saint Andrew leans against a rude wooden cross. We can only see the upper part of it but we can imagine the rest. Saint Andrew is supposed to have founded the Church in Russia and to have preached in Greece as well. He is the patron saint of Russia and Scotland and his x-like cross is to be found in the flags of Canada, Scotland and Great Britain. It is believed that he was crucified on such a cross in Greece. His shield almost always contains this large x-cross.

Saint James Major, or the elder, was the brother of John and one of the inner circle of three who witnessed events such as the Transfiguration. The Bible tells us so little about him that legend has supplied the lack and there are many stories of his life and miracles.

In this painting by El Greco Saint James is represented as a pilgrim of Compostella, Spain. Legend says that he labored in Spain and he has since become the patron saint of Spain. Here he carries the long staff with a peculiar hook near the top from which his wallet or gourd of water is often suspended. He is given the staff for his emblem as the very first of the Disciples who departed to carry out the commission of Christ to go into all the world. Another attribute given to Saint James is the sea shell, symbol of voyages by sea. Here on his shoulder at the right we see three shells which are fastened upon his hat which falls from the shoulder toward the back. Sometimes the shells will be on his cape but wherever they are one may always recognize Saint James either by the sea shells or the staff. He is generally represented as barefoot because of the old idea that pilgrims went on their journeys barefoot.

In the shield of Saint James we generally find the shell or three shells or a shell over a sword. Acts 12:1, 2 records the death of James by the sword—the only Disciple whose death is recorded in Scripture. Thus he is given the sword as well as the shell and the staff. Probably

SAINT JOHN

Walters Art Gallery

more churches are named after Saint James than any other Disciple.

Saint John was the most beloved of the Disciples and was present at all events recorded in the Gospels. He not only witnesses events which included the inner circle of three but he alone, of all the Disciples, stood at the foot of the cross during the Crucifixion. He seems to be the only one of the twelve who helped to lay the body of Our Lord in the tomb.

In early art Saint John was depicted as an old man, but later artists changed this and pictured him as a young man. They gave him flowing curly hair, generally blond, and little or no beard. They felt this would better express the delicacy of his nature as revealed in Scripture.

Here we see one of the wonderful illuminated manuscripts from the Walters Art Gallery in which Saint John is presented as a young man. He is shown standing in a niche of a house with a view of the garden on each side. In his left hand he carries a chalice and a grotesque animal, supposed to be a serpent, raising its head to snap at Saint John. This refers to a legend which said that an attempt was made to kill John by putting poison in the chalice, but before he could raise the cup to his lips, the poison gathered itself together and came forth in the form of a serpent. The idea of the cup in the hands of Saint John may refer to the answer Jesus gave the mother of Saint John and Saint James when she requested the place of honor for her sons; "Ye shall indeed drink of my cup." It has been thought that perhaps the legend was invented to explain the cup.

The shield of Saint John, when he is represented as the Disciple, generally bears the cup and the serpent. Since Saint John was also the evangelist, he is given other attributes to indicate references made to him when he is the writer.

These four men are regarded with reverence as the men who had most to do with the establishment of the Christian Church, but we must remember the rest of the twelve who also helped to carry the Gospel to the ends of the earth.

Our sincere sympathy is extended to the bereaved families of the Reverend D. H. Thomas and Reverend Terry, Sr., both of Pittsburgh. These ministers served long in the Church and were active until the last. The passing of Mr. P. M. Bembry, District Director in the Albemarle Conference came as a distinct shock as well.

ON CHOOSING AN ORGAN

by

Earl Snader

The author, minister of Church of the Brethren in Panora, Iowa, has for many years been a student of pipe, reed and electronic organs, and is often called upon as a consultant.

Twenty-five years ago the Organ Committee of a church had the problem of choosing among the several different makes of pipe organs on the market. Today, after the development of a variety of electronic organs, the choice is much more difficult.

"Shall we get a pipe organ?" "Or shall we get an electric organ?" "And what kind of an organ should it be?" "Where can we get unbiased counsel in solving our problem?"

The pipe organ is established as a standard for judging church musical instruments. And there is a lot to be said in favor of getting a pipe organ for your church, provided several conditions are met. Some of the pertinent questions are:

(1) What is the level of music appreciation in your congregation? Are your people very discriminating in their musical tastes? Have they had much musical training and experience? A musically-minded congregation may very well invest in a pipe organ.

(2) How much money do you have available for the purchase of an organ? A good pipe organ may cost anywhere from two to three times as much as an electronic instrument with about the same range of possibilities.

(3) How much money will you have for maintenance and repair after your organ is installed? It is a good idea to have at least one percent of the initial cost of the organ available each year for this purpose. And when you raise money for your pipe organ fund, you should definitely plan on establishing an organ maintenance repair fund.

(4) Do you have room in your church building for a pipe organ? How much room is needed varies with different organs, and you will need to consult an organ builder on this point. The organ room must be reasonably accessible.

(5) Do you normally have extreme temperatures or humidity in your locality? If so, some consideration will need to be given to the problem of maintaining an even level of temperature and humidity where the organ is located.

One word of caution is necessary if you decide to install a pipe organ. Get your organ from a well-known firm with an established reputation. There are many self-appointed organ builders around the country who will try to sell you an instrument they have rebuilt or have put together themselves. If you are fortunate you might get by all right. But you will probably do much better in the long run if you do not yield to such pressure. The established organ companies are proud of their workmanship, and although the initial cost may be a little greater in some cases, you can rest assured they will do the job right and give you the kind of service you are entitled to after such an investment. There is no substitute for a good pipe organ in churches that can afford one, and that have a natural setting and a desire for one.

If you decide on an electronic organ, you must be prepared to go into a great deal of consideration of the pros and cons of the various makes and models. A basic undertaking of the differences among the various electronic organs will help you pick the one best suited for your needs.

The chances are you will discover the six different makes that are available are the Allen, the Baldwin, the Connsonata, the Hammond, the Minshall-Estey, and the Wurlitzer.

These six organs use three different principles for the production of tones. The Hammond uses revolving discs in an electomagnetic field to produce electrical impulses in its regular church model organs. Their Chord Organ uses electron tube oscillators. The Wurlitzer uses free vibrating reeds to produce electrical impulses. The Connsonata, Baldwin, Minshall-Estey and Allen all use electron tube oscillators.

A question that always comes up in the choice of an electronic organ is the larger console versus the spinet type. Although spinet organs are being used in many churches, they find their greatest usefulness in private homes. In a church setting, there are certain advantages to having an organ console which meets the specifications set up by the American Guild of Organists. If your church enjoys organ recitals by guest organists, and if it has a strong music program including several choirs and periodic programs presented by them, it is best to install a standard organ console. Of course, if it is a question

of a spinet or nothing at all, one might well conclude the spinet is the answer.

The question of which organ is best cannot be settled to the satisfaction of everyone. As one becomes familiar with electronic organs there is a strong tendency to develop preferences based on personal tastes.

It helps some to note a few of the strong points of the various church model electronic organs. A brief run-down of these points would include the following:

The Hammond is the lowest priced, the smallest, the simplest and certainly one of the most reliable electronic organs on the market. The cost of upkeep on a Hammond is negligible. Tuning is no problem, because the pitch is determined by the frequency of the alternating current in the city power mains, and that frequency always remains constant. It is as portable as any electronic organ; and its wide use in churches, auditoriums, radio stations, and other public places is ample evidence of its universal acceptance. It does not duplicate pipe organ tones, and so is often referred to simply as "the Hammond" rather than "the Hammond Organ." It has a characteristic tone of its own, although a highly skilled organist can make it sound much like a pipe organ.

Two features in the Connsonata which have attracted church musicians are (1) a split-tone reproducing system which produces very realistic pipe organ effects, and (2) one of the most beautiful vibrato arrangements that can be found on any electronic organ. There is a certain disadvantage in the fact that the notes must be tuned individually in the Connsonata. But, all in all, it is an instrument worthy of the great tradition of the pipe organ.

The Wurlitzer is particularly good in the matter of touch. The attack and release of the tones are almost identical to those in the pipe organ. In addition, the Wurlitzer has a certain "organ tone" which makes it particularly suitable for church use. Tuning is no problem because the reeds stay in tune indefinitely.

One must be somewhat of a technician to fully apreciate the clever and unique engineering that has gone into the Baldwin. Baldwin engineers have succeeded in developing an electronic organ which can be completely tuned by tuning only one octave, and yet which does not have the effect of "borrowing" tones from one set of oscillators. It uses a formant principle of tone coloring with results that are comparable to pipe organ tones to a remarkable degree. It also has a spe-

cial patented action, which duplicates pipe organ action more closely than any other electronic organ with the exception of the Wurlitzer. Another outstanding feature of the Baldwin is its relative simplicity.

The Minshall-Estey is similar to the Baldwin in the manner of tone production, but is in a lower priced range. It does not have quite the tonal range of the Baldwin, and the action is not as smooth as in the Baldwin.

This article is reprinted with permission the Protestant Church Administration and Equipment division of the Pulpit Digest Magazine as found in the 1954 Fall issue of the magazine.

Church business *is* BIG Business and if the needs of the program are met every member must be impressed with the sincere intent of its leadership. So very frequently either because individuals think reporting is too troublesome or they are not aware of the high necessity of honest dealings records are a secondary or even a third matter in in Church work. If it is true, as has been stated that Zion Church needs better business methods—that our basic need is a careful channelling of funds already ours—we must begin utilizing these methods at the grass roots level. And while a church may not wish to use an elaborate setup geared for a congregation of 500 members or more some vital rules can be followed in the smallest church and in the smallest club or organization.

Church members all over the nation are taking a *show me* attitude towards the income of our congregations. Some have been rather vocal in their declaration that until we arrive at good business methods money will not be forthcoming. We cannot grow stubborn in the face of these demands. If we are honest and right, if we are Christian, we will not take offense.

Church officials are elected supposedly for their ability. If this is a false premise we all need to understand this. If such ability is existent we must utilize it, for God's business is the most important charge we have.

The Editor feels that Reverend Jenkins at 1750 Long Street, Columbus, Ohio, will attempt to answer any question you might have. He will welcome your interest.

DEDICATION

C. R. HARRIS RESIDENCE HALL

LIVINGSTONE COLLEGE, SALISBURY, NORTH CAROLINA

February 10, 1955

William J. Trent, Jr.

Executive Director, United Negro College Fund

I have had difficult tasks before in my life, but I'll confess that this is one of the most difficult. Put yourself in my place. This morning one of the faculty members, Mrs. Hopkins, made a wonderful and forceful address on the valor and greatness of the Founder of Livingstone College, Dr. J. C. Price. Not only was the address profound but the presentation was charming and captivating. What chance has a mere male to recapture your interest! And on top of this, we have all witnessed a tremendously moving scene, the generous outpouring of the love and affection that the AME Zion Church has for Livingstone College. It is a highly spiritual occasion—and instead of having to hear another speech, we all ought to be singing "Praise God from Whom All Blessings Flow." But since I'm here and since I do have something to say on this occasion, I'd better get on with it. But before doing so, let me again pay tribute to the thousands of loyal members of Zion, the ministers, the presiding elders and bishops for their great vision and dedication to the cause of higher education. It is a great thing that you are doing!

When President Trent invited me to come to speak on this occasion, I began to turn over in my mind what I might say. I have heard educators and assorted laymen speak on such occasions before and I have been impressed by what I have heard. I thought I might touch on the importance of the liberal arts college in the American educational scene and the threats which have come to it in the last several decades. Out of this would come some discussion of the contribution of the Negro private liberal arts college to American life. And then we would get into some imponderables about the terrible importance of free educational institutions to a democracy. I am not quite satisfied that this is what I want to say to you today. Looking further, I thought I might dwell on the architecture of the building, on its utility, on its simplicity of design, and on the need of this particular building on the campus. But this would be merely a statement on bricks and mor-

tar and many more of the more subtle implications would be missed. I also believe that I could probably do a very good speech on what all of this means to the present student body and faculty of Livingstone and probably to the citizens of Salisbury. I think this is important but I think that this is much too circumscribed. This occasion seems to me to have much value beyond these narrow limits.

Having now exhausted pretty fully what I thought I *might* talk about and having discarded most of them, I suspect you are probably wondering whether there is much left to say and perhaps I am going to delight you by saying this is about all and sit down. I am sorry I will have to disappoint you because I do have something that I think is very important—something about this occasion today that ought to be brought to the attention of all of us. I think that it might be set forth in some such language as this: What does this building mean to us? Surely it means more comfortable quarters for students. It means that Livingstone can now house more male students. It means also that America, through the United Negro College Fund, has placed its stamp of approval on this institution and has provided the necessary funds to built it. It means many things to many people but just now it means just one thing to me—this is steel and brick and mortar. This is built to last for generations under whatever circumstance. Thus it says to me that we have faith in the future of private Christian higher education—that we have faith that whatever happens to the pattern of education in the South, Livingstone College will have an important role to play. It will provide leadership in advancing the cause of human dignity—it will help reduce the barriers of race—it will welcome those who wish to come to get what it has to offer. It is the great and significant contribution of the great AME Zion Church to the education of young people of the country. It will enter a new era of service because of the recent pronouncement of the nine eminent Jurists on the Supreme Court Bench. It will have grave responsibilities.

In any discussion of the impact of the Supreme Court decision on higher education it must be pointed out that there are basic differences in the implications as between primary and secondary schools and colleges. In primary and secondary schools education is compulsory and school authorities now will have the obligation of allocating students to schools on some basis other than race. In the case of colleges, students are free to choose. This poses different kinds of problems for institutions of higher learning. However it is clear that in public institutions, from grammar school through universities, it is no longer con-

stitutional to deny admission to qualified persons on the grounds of race or color. When we come to private institutions in the region, though, there are presently only moral pressures inasmuch as the decision does not affect the right of these schools to admit whom they will. I am not so sure which is the more powerful of the influences, the legal or the moral. Most of the private institutions are church related and there ise a great deal of ferment within organized churches in the region on this matter. I think for the sake of clarification I should say just here that in all references to colleges and universities, public and private, I am including both white and Negro colleges. Obviously if segregated education is wrong, then it is as wrong for Negro colleges to deny admission to white students as it is for white institutions to deny admission to Negro students.

What then are the resources that the region has and what are two or three contributions that higher education can make to the solution of the problem? There are certain basic implications for higher education in the mere fact that within the next decade or so there will be a tremendously large number of young people who will be wanting to go to college, and this increasingly will include a large number of Negro students. There may be a disproportionate number of Negro students who want to go to college because economic opportunity improves in the South for minority groups this will help serve to take up the lag which has made it rather difficult for some Negro students to go on to higher education. There will be more money available to them for college; there will be improvement in the quality of primary and secondary schools as the dual system is discarded. All of this will mean that among the large number of students seeking admission to colleges more and better qualified Negro students will be seeking a college education.

One of the first things needed in the region is to find out what the total educational needs of the several states for higher learning will be. This might be a resource study to determine just how many young people will be wanting to go to college over the next several decades and what institutions and resources are available. There have been several of these studies done over the years but they have always been on a "separate" basis. Studies have been made of the number of white students who will be entering college a decade hence, and their numbers have been set out against white institutions; and then similar studies have been made of Negro students and the Negro institutions they will attend.

Now it would seem that a realistic look at the future needs and resources would require a counting of noses and institutions irrespective of race, giving due weight of course to various educational comparisons and indices. I have been gratified to learn that just recently one or two states have begun such studies in this manner. Institutions of higher learning ought to join forces in this quest for these important data on the future of their state educationally.

The change in the educational pattern in the South will present another opportunity to institutions of higher learning. One of the crucial questions to be answered today is how do we go about doing these things to which we are unaccustomed and which are at present difficult for us. It is here that the brainpower at the colleges and universities in the region, and all over the country, can be of inestimable value. Social scientists can lend their skills in helping unravel knotty problems of human relations; persons skilled in psychology and related fields can lay out questions of motivation and can allay fears, which while not necessarily valid are nevertheless real. Educators can give guidance and counsel to communities in finding solutions. In other words a a university which, in its best sense is a community of scholars, can bring to bear on the problem of the reorganization of the educational system of the region its finest knowledge as seekers after the truth; faculty members at colleges can help show the way. A good example of what I have in mind is the recent research undertaken at the University of North Carolina. The late Governor Umstead of that state called upon the Institute of Government at the University to make a study of the implications of the May 17th decision on public education in North Carolina. Here the scholars in political science, sociology, law and related fields worked together and prepared a well-reasoned document of great value not only as a guide but as a stimulus for discussion. A like thing was done at Fisk University in Nashville, Tennessee, where members of the Social Science Department worked during summer vacation on special studies on the question of segregation and desegregation in public education. White and Negro scholars worked together on this particular project. I think the new era of education offers tremendous opportunity for Negro and white scholars to work together and find answers to hard problems. Development of this new educational system will require the cooperation of white and Negro citizens at every step of the way and a fine example can be set by the leaders, the educators and the scholars themselves. It is a fruitful field for the institutions of higher learning.

Colleges and universities have a further and more intimate responsibility. Many of the young men and women who will be teachers of tomorrow will be teaching in schools where white and Negro children are enrolled. They will need important preparation before they get into the field. They will need it because their background and their formative years will have been in a separate system of schooling and they will not have had much opportunity to get understanding of of some of the problems that will confront them as a result of the change. Negro and white teachers will need to be more thoroughly concerned in the field of human relations; they should know something of the cultural contributions of the various groups in the schools; they should be prepared to do conscientious counseling of the various students who come under their care. Because of variations in community attitudes and the stresses inherent in changing customs, well balanced and dedicated young teachers will be needed. Colleges and universities have the responsibility of recognizing this fact and of planning now to enrich and broaden their curricula in teacher education. Institutions in the region can secure advice and counsel from other institutions where for many years courses in intercultural education have been offered.

And finally, colleges and universities have a responsibility to their own students and to their supporters for coming to some decision on just how they propose to handle the impact of the enrollment of Negro students in what formerly were all-white institutions, and enrollment of white students in institutions which were formerly all-Negro. If the authorities and boards of trustees will take their cue from the students, they will pose no special barriers for students of opposite groups. This of course varies from place to place. In fact, this variation is one one of the most fascinating aspects of the whole matter of public attitudes and reactions to the Supreme Court decision of May 17th. In contiguous counties or cities, diametrically opposed attitudes are taken. Sometimes where least expected comes some positive constructive action. The reverse is equally true. However much variation there is, the common ingredient seems present at all levels—a genuine respect for the laws of the land and their enforcement. There will be grumbling and shouting and working and praying, but as a white friend of mine from South Carolina told me just last week—we've solved tougher problems than this!

But getting back to differing attitudes at colleges. Once the decrees of the Court are handed down, and the program of desegregation

has been accepted or adopted by the appropriate state agencies it would seem clear that no special barriers could be posed for Negro students. There is however a significant difference between admission given grudgingly, or willingly; and the difference of course can be transmitted to the student body with either good or bad effect, depending on the circumstance. Insofar as private institutions are concerned, we are hopeful that the present private white institutions which are under church auspices will want to follow the Supreme Court with their own decision to treat equally those who would enter their doors. Private Negro colleges, in anticipation of the Court's decision, several years ago began changing their charters and removing the clauses which restricted their facilities to Negro students. As a consequence within the past year a number of white students have enrolled in Negro colleges. This of course is in keeping with a conviction that in the movement in the southern region from segregation to integration, students will choose where they will go. The determining factors will vary for each student. We can only hope that institutions will keep open their doors so that freedom of choice may be a real one. The South then will move in the direction of evactuating institutions on the basis of efficiency, effectiveness, standards, et cetera, rather than whether at one time they were formerly either white or Negro. Good institutions will continue to grow and prosper; and poor institutions, educationally, will continue to struggle.

How the private and public institutions in the region react to the decree of the Supreme Court will have powerful effect on the attitudes of others throughout the region. What the educators themselves say to the public is of real moment. Here again is another fruitful field for cooperation between white and Negro educators. Just recently a group of sixty-five Negro educators, men and women, affiliated for the most part with institutions of higher learning in the South met in Hot Springs, Arkansas, at the invitation of the Phelps-Stokes Fund to discuss dispassionately the responsibilities of themselves and their institutions to the region and to the country in the changing educational scene over the next years. I would like to quote from the statement issued by this group, for it is an expression of educators concerned with the future of young people of the region:

"OURS IS A COMMON DEMOCRACY IN WHICH THE WEAKEST AND THE STRONGEST, THE MOST PRIVILEGED AND THE MOST DISADVANTAGED, THE DESCENDANTS OF EVERY RACE AND EVERY NATION, CAN SHARE AND HAP-

PILY BOAST THAT WE ARE PROUD TO BE AMERICANS. Children educated from the beginning in such a system will insure for us all a future of which we can be as proud as of the abolition of slavery and child labor, woman suffrage. equal educational opportunities for women, and the institution of the public schools themselves.

"Time will prove that our fears have no foundation in fact just as has been proved by the implementation of previous Court decisions. Segregation breeds fear; and when the barriers of segregation are at last removed from American life, we will wonder why we feared at all. We, therefore, call upon the people of the South and the nation to strive with good will and honest intent to implement the Court's decision. It is our firm and unanimous belief that the implementation of the Decision will strengthen the South and the Nation morally, economically, and spiritually. We as Negro citizens stand ready to cooperate wholeheartedly in the progressive fulfillment of these democratic objectives."

Higher institutions of learning have grave responsibilities. They must help find the facts—they must offer guidance—they must train the teachers who will carry on—and they must search their own souls when faced with the responsibility of changing their own way of thinking and acting.

And now, one final thought. As we today dedicate this building—this marvelous addition to a beautiful plant—we also have need to take stock and to raise the question as to whether all of us who are concerned about the future of private, liberal arts, church-related colleges in America do not at this time need to dedicate ourselves—dedicate ourselves to free, untrammeled inquiry for without this the mind withers away; dedicate ourselves to courageous experimentation because unless we do experiment, we slowly go to seed; dedicate ourselves to a vigorous and militant faith because without faith we perish. This is is a happy circumstance here on the campus of Livingstone College because I know that this institution is dedicated to these premises and will utilize these facilities to the fullest in the development of spirit, mind, and body of young people of America.

We are indebted to the Reverend Dr. Caldwell, retired minister of our local Presbyterian Church, for copies of *Presbyterian Life*. In the March issue of that magazine appears an article on *AFRICA THE AWAKENED* by the Reverend James H. Robinson. We deeply recommend this article to our own people interested in Missions. In fact we would urge its use in a Mission study hour.

THINKING FOR HOME MISSIONS

EXPANSIVE VISION OF THE HOME FIELD

Annual Conference Mass Meeting, May 17, 1955

Presented by Hildred Henry Wactor

If you are not a thinking man, to what purpose are you a man at all?—Samuel Taylor Coleridge.

(Constructive) thinking is creating with God—Henry Ward Beecher.

I hate vain thoughts—Psalmist.

We are all capable of thinking, but beyond all shadow of doubt, our thoughts should be noble, challenging and certainly thoughts that stimulate our cardinal virtues.

Before I proceed with the matter of thinking for Home Missions, I feel that it is very important that I have you consider—what thinking really is. It has been said that thinking is meditating on something, for example: "I think I shall attend the services tomorrow." Thinking has also been defined as calling something to mind, i. e. "I just remembered that it rained yesterday" or I just happened to think of something." These are accurate statements; cases where ideas popped into our heads and passed on. That, of course, is not the caliber of thinking that we should engage in for Home Missions. On the other hand, when we talk about thinking for Home Missions in terms of Expansion vision, it means thinking in larger dimensions. Thinking then becomes active, persistent and careful consideration or scrutiny of a given area of concern, in a specific manner to the extent that a train or succession of ideas are so controlled that they lead to a logical conclusion, or a sustained movement. We set up goals to be attained, and then we make plans to attain them.

Because we know how to think does not necessarily mean that we go forward from that point of thinking. There are many hindrances within one's self that prevent constructive thinking as far as Local Expansion is concerned, that expansion which we term, Home Missions:

1. Fear of Responsibility

   There are many people who have the feeling of inadequacy or insufficiency within themselves. They do not know how to plan, and they are afraid to ask anyone for help or guidance. They are afraid others will not cooperate with them. Never-

theless, one must have courage, if he would think for Home Missions. He cannot be a thin-skinned doubter.

2. Lack of Faith in God

   Take the example of Nehemiah, who built the walls around Jerusalem. Many said it could not be done, but he had faith and he did it. He possessed the courage and the power of persuasion that was necessary to gather around him the personnel needed to carry forward this project. He thought constructively, exercised the necessary faith, and he built the walls that many said could not be built.

3. Lack of Proper Understanding of Stewardship

   There are many people who think their times are in their own hands, that they are who they are because of their own ingenuity. They do not realize that we are responsible to God for the development and mastery of the whole self, therefore we should present our personality, our time, our talent, our influence and our material substance for the furtherance of Kingdom Building.

4. Selfishness

   The people in this category see themselves before they see God's Church and its needs. They want to work where and when they feel like working. They never consider going the second mile, or making any kind of sacrifice. They are blind to the goodness of God and the opportunity they have of working in His vineyard.

5. Complacency

   We find that there are people who are satisfied with the heritage of the fathers. They are content to boast of what James Varick, Peter Williams, Christopher Rush, J. J. Moore, Annie W. Blackwell, Annie L. Anderson, Victoria Richardson and many others left us. Even today many Expansionists of our time are being severely criticized because the people do the casual type of thinking and reach a conclusion that an Expansion Program is too heavy a burden. Moreover, many are content to praise Bishop Wall for what he is accomplishing in the field of Expansion, instead of catching the vision and helping to do the job that needs to be done.

6. Midget-Mindedness

   This hindrance is far too prevalent among many. It prevents us from perceiving the Church of the future, or discerning the

magnitude of possibilities that surround us. When we have no vision, we cease to make progress. It is time to think Home Missions with a serious expansive view, lest we fall into paths of non-progressiveness.

To think intensely will require: depth of thought, second thought, after thoughts, reflecting, contemplating, weighing and considering, reasoning, deliberating, speculating, planning and replanning. In short, there must be close study and a willingness to serve where we are needed most. We must acquire the habit of cooperating with our leadership.

In thinking for Home Mission Expansion, we must realize that we have an area of concern which must be considered. There are questions to be considered. What are the Possibilities of Expansion? What will be the value of Expansion? Our Home Missions Project is indeed an expansive movement that to a great extent is conditioned by environmental circumstances, such as housing and the rapid turnover of population. These factors do not remain the same from one period to another or from one locality to another. The conviction is widespread that we are in the midst of great changes, a state of restlessness which really affects every phase of human life, including Church life. With this in mind it is well to study and endeavor to understand some of the problems that must be faced in our area of concern, as we seek to make the A. M. E. Zion Church a signifificant influence within our Conference Area.

There are two phases of this area of concern: (1) The Geographical Phase, and (2) the Potential Phase. We are cognizant of the fact that there are two aspects of the Geological Phase of Home Missions, the aspect as it relates to the Home Conference and the aspect as it relates to A. M. E. Zion Churches in America. In our case, the Geographical Area of Concern, for this particular discussion, is the New Conference including the Hudson River and Long Island Districts..

In considering the Potential Phase of the Area of Concern, let us ponder over the following questions:

1. How much progress has the A. M. E. Zion Church in this area made in comparison to the progress that has been made by other denominations?
2. Is the A. M. E. Zion Church suffering diminishing returns in the New York Conference Area? If so, why?

3. Are our local churches expanding to meet the needs of the complicated situations that challenge us?
4. What are the basic needs of less privileged churches? How can we best meet these needs?
5. How many of our Pastors are working 3 to 5 days a week to supplement their meager salaries from churches they serve?
6. What are we doing in our local organizations to keep our people informed, and to maintain an interest in Expansion?
7. Are we training them to think Home Missions Expansion?
8. In how many of our churches is the Home Missionary motive recognized and made to permeate the life of the church including young people?
9. Are we striving to develop leaders?
10. Why stand idle in the face of momentous opportunity?

These are only some of the many issues that face us. There are many more that can be considered. But time does not permit. However, let us think about the first question—The A. M. E. Zion Church was the first Negro Denomination to be established in New York City, (yea, even in America). There are other Denominations that exceed, us in number of Churches and in the number of memberships. Therefore, they have outstripped us in the Expansion Program. This should certainly be a challenge to us.

Not one of the aforementioned questions is a discredit to any of our leaders for a chain is no stronger than its weakest link. Leaders can do no more than we in the pews will cooperate and help them to do. If we would take time to think about these all important questions, I believe our gifts to the cause would be far greater than they are today. To Study is to Know: to Know is to Care: and to Care is to Share. I do hope that you understand the Potential Phase of the Area of Concern, that is the possibilities of Expansion on the Island, and in the many villages upstate where people are migrating from the city and from Southern States. We need to move along with them.

If we would think for Home Missions with the Expansive Vision more souls would be saved; many hearts would glorify; there would be more workers in the field of God; more churches would be built; more of our present church buildings would be redecorated into places of beauty and centers of service; we would be preparing the way for the message to be handed down to generations following, we would be answering the call to feed the lambs; there would be a greater A. M. E. Zion Church and a greater Kingdom of God.

If we would think for Home Missions with the Expansive Vision:—we must (1) overcome all hindrances to thinking; (2) intensify our endeavors by close study and careful scrutiny; (3) devise plans for Expansion and follow through on the plans; (4) Recruit or call more workers into the field; (5) Train workers through study groups, leadership classes and seminars.

I could not close this address without mentioning one of the most profound thinkers in the field of Expansion, our own Bishop William Jacob Walls. All of us know what he has accomplished and something about his hopes for the future. We are well aware of his vision for for Greater A. M. E. Zion Denomination. May we catch the vision and let us think Home Missions Expansion with him.

If you are not a thinking man, to what purpose are you a man at all?

Constructive thinking is creating with God.

I hate vain thoughts.

One of the grave concerns of the Protestant Churches is the matter of professional leadership. So many of us talk about this condition but we have to admit that there seems to be little concerted action to bring about better conditions. The Editor of the Star of Zion in a recent number pointed up one major point—the matter of salary. However, there is a need for active recruitment at the level of the local church. Some churches are doing a magnificent job here. One of this number could be said to be the St. John Church, Cincinnati, Ohio. Here in the past several years eight individuals have gone out from this church. Four are pastoring Zion Churches at the present time while another is pastoring a Baptist Church in Pittsburgh. While we are not certain we have all the names we list them here: Henry Walker, now pastoring St. Paul Church, Covington, Ky.; Nina E. Robinson, pastoring St. James, Cincinnati; Zedric Coaston, minister at St. Luke, Lincoln Heights; Joseph Showers who is now in the C. M. E. Church; James Williams, minister of a Baptist Church in Pittsburgh; Bessie Palmer, Moses Jones of Muskegon, Michigan, and Samuel Bolling.

THE BUSH THAT BURNED

by Kenneth Brown

Formerly President of Denison University, now Executive Director of the Danforth Foundation

For Moses of old the bush that burned was a classroom. In that classroom of the Burning Bush he learned more about himself, his world, and Jehovah's plans for himself and his world than he had in any classroom of the palace school. Perhaps for us gathered here for these days of seeking and worship, the burning bush and the story of Cod's commission to Moses may bring a renewed understanding that come appropriately at the beginning of this quadrennial convocation.

May I extract from the verses in the third chapter of Exodus these three segments, putting them together to serve as the direction of our thinking? And Moses said, "I will now turn aside and see . . . . . why the bush is not burnt . . . . . " And God said, " . . . . . Come thou therefore and I will send thee . . . . . Go and gather the elders of Israel together and speak unto them."

We are concerned with the problems of education at this mid-century point of our time; we see those problems not alone as isolated problems of intellect but as problems which involve the full personality and the full spirit of man, and the relations of man to his God. Lifting the ancient story of Moses from its traditional and Hebraic context, may we scrutinize it as a parable of modern learning? And may I suggest for our thinking that it underscores for us the three most essential concerns of Christian education: the dedicated search for truth, the sense of compelling vocation, and the experience of Christian fellowship, all under the sovereignty of God.

I

It was to a lonely Moses, musing, strolling with his flocks, that the burning bush called. It burned and was not consumed. The young shepherd said in his heart, "I will now turn aside and see why . . . . . " The learning experience is one that begins with the individual and ends in a group-fellowship; it is an entangled weaving of the *alone* and the *together*. The learning experience becomes alive when the individual sees the unexplained problem and says, "I will see WHY." In such a WHY the mind of a man can be born.

The University of Kansas has taken these words of Moses as a campus-theme. In the stained glass window of their meditation chapel you have the picture of the bush that burned. In their annual freshman convocation, I am told, the new students are reminded of their forbear-in-education, Moses, who asked the important question, Why.

If we allow this ancient story to serve as a parable, it may be noted that Moses was faced with a question essentially from the physical sciences: a natural phenomenon. Were he a man of our day he would have sought solution with all of the paraphernalia and the formulae of our natural sciences, all in explanation why a bush that burned was not consumed. And no one of us would doubt that the sciences would have much to say to any question of the sort. But here the parable speaks with relevance to our Christian education. It is as if Moses were pressing as far as physical science and its learning would lead him, and then faced with the limits of such learning, he were to say, "What is the meaning of this burning bush within the larger understanding of life itself?" Not science alone but WHY, WHY, WHY in the realm of aesthetics and philosophy, and the "science of God?" In responding to that impulse to see truth, he was saying to his God, "Here am I. Teach me." And immediately the word comes that the ground of truth-speaking is holy ground, and in oriental custom the feet must be unshod as an act of reverence.

Moses did not conceive that his question Why? excluded the act of worship. Scholarship or the search of man for truth and understanding, like God himself, is demanding of all one's mind and then of all one's heart and strength.

Christian education, I greatly fear, has seldom committed itself fully to the essential and primary recognition that understanding and truth are the central core of education, whether it be Christian or pagan. Perhaps the most horrifying and tragic weakness of contemporary Christian education is not so much the inadequate grasp of the relevancy of Christianity and education, but the failure of Christian education to accept the search for truth and understanding, with all of our best procedures and techniques of discovery, as the heart of the educational process. Too often Christian education has been educationally un-Christian because it was educationally so dreadfully inadequate. And when the heart stops beating, the living becomes carcass. Good character is no substitute for wise learning, and to the secularist it may be said with equal truth that wise learning, isolated and alone, is no substitute for good character and life-commitment. The human pro-

duct which Christian education is seeking and of which America stands in desperate need is the man and woman who combine wise learning, unimpeachable character, and full loyalty to the Highest.

Christian education is *good* education, and good education begins with a reverential curiosity and a dedication to truth, anchored in specific acts of learning.

There have always been strong currents of anti-intellectualism in the stream of Protestantism. It's against these we struggle. Let's be honest. Some denominations have been swept by them more forcefully than others—an instinctive fear of the rational and the intellectual, as in opposition to the emotional and the spiritual. There have been institutions and educational trends which have encouraged these fears by an arid and frigid intellectual concern so isolated from the emotion of life as to become a narrow intellectualism. And the church has seen and has said, "I told you so."

And the college calling itself Christian in seeking to sell itself to the parent-church as a worthy offspring, worthy of more generous support, has often been tempted to present in their show-window not the intellectual strengths of the institution—strong, exciting teaching and strong exciting learning—but rather the array of pre-ministerial students, the figures on student church attendance, the denominational affiliation of the faculty, the number of church suppers eaten by the president—interesting data but not basic Christian education.

Too often the Christian educators have accepted the scholarly core of education—honest teaching and honest learning but accepted it as necessary and inevitable (did not the regional accrediting agency emphasize it?) but as the pagan foundation of education upon which the Christian superstructure was to be built; whereas, that scholarly concern is an integral part of Christian education itself.

We shall never forget that two times two makes four for the Christian and the atheist; the law of gravitation was effective on Peter as well as on Judas. There is not a Christian system of physics and secular system of physics. There is, however, *good* education and there is *bad* education; there is *strong* education and there is *weak* education. And as M. V. C. Jeffreys reminds us in Education, Christian or Pagan (page 37), "To be content with bad farming or bad education is less pardonable in Christians than in other people." The Christian scholar, like the Christian college, needs to love truth with a wholehearted and passionate affection.

I am impressed by a paragraph from a letter of a Fulbright man

who is returning from a year's study in Scotland:

> "I have had an opportunity to come into touch with a great stream of British platonism and it has been a most rewarding and humbling experience. I came over here thinking I knew about *everything* about Plato, and I soon found that I knew *nothing* about him. Now I consider that I have learned something about him. Yesterday I started to read *The Republic* once again. Every time I do so I see more there, find greater beauty and deeper truth. It is amazing, but the more I study Plato the deeper my love for him grows. When I say love I'm not just using a metaphor. It is a passionate, emotional thing. I worship the man, I guess."

Our Christian colleges have with few exceptions failed to see the disciplining of the mind as a Christian disciplining, because the churches have not seen it. The Christian colleges have with few exceptions failed to present the activity of scholarship as a Christian activity; they have given feeble lip service to Simon Weil's thrilling words, "I serve my God in the realm of the intelligence," but in their hearts they doubted.

We have said that God is Truth and all truth is of God; but for practical purposes we have staked off a limited area which we have labeled religious truth or theological truth and have asserted that this was the garden of God's special cultivation. We have repeated—and too often it was the vain repetition of the Gentiles—Thou shalt serve the Lord thy God with all thy heart and mind and soul and strength, and instinctively our small critical faculty has red-penciled "with all your mind" as insignificant.

An assignment to a Religious Emphasis Week team in one of our Mississippi colleges this last winter brought me a student-confession that still burns in my mind with horror. It was a typical week, and at the end we were invited to an evaluation session with the local committee of students and faculty. One of the senior leaders who had been most active spoke his judgment, "It has been a good week for me. For the first time in my life I have seen that there was some connection between my college work and my religion. I never knew before this week that God had any interest in the things of my mind; I never knew anyone thought you could serve God with the intellect."

The fact that it was a Mississippi student from the Bible belt who said this has no special significance except that the northern student, thinking the same thoughts, might have been less honest in his speaking

them.

That is a horrifying confession: what was his church doing? What was his pastor preaching? Why was his college so silent?

Moses followed the direction of his inquiring mind, eager to learn and to understand and God's first word is: "The act of inquiry is holy ground, Moses. Prepare yourself to stand on sacred soil." And the soil was the soil of learning. One is minded of those stirring words of Paul, "Open up your minds and be ye transformed."

There is at the door of the Christian college an opportunity to speak old truths with fresh vigor: All Truth is of God for God is Truth. The activities of the mind can be dedicated to the service of the Lord. The distinctive emphasis of the college on scholarship and on the search for truth is an integral part of Christian education—indeed the first essential part, for without it any attempt at Christian influence is hypocrisy. There may be times when a Christian college needs a strong professor of chemistry more than a strong professor of religion.

A great Teacher, he whom we would call the Greatest Teacher, spoke awkward words which come back with embarrassing fiitness: white-washed sepulchres.

When Moses stepped aside from his path as a shepherd, *to see why*, God spoke to his curiosity. Because of the kind of man he was and might be, because of his concern for understanding of the realities of life—that which we call Truth—Moses was in the avenue of religious education.

II

Up to the day that Moses entered God's classroom of the burning bush, he had been a man of stout heart and warm impulse, but essentially undirected. Like so many of our freshmen, and some of our seniors, he had not yet found his way.

The discovery of the secret of his birth as a Hebrew brought the decision to leave the court of Pharaoh. Christopher Fry in his early play THE FIRST BORN has given us an insight into the heart-rending decision that must have been, for the young man to turn against the woman who had mothered him and loved him as her own, to repudiate all of the the training and the culture of his years and to turn for affiliation to the slave people of the Hebrews. There must have been some broken hearts and some bruised spirits in the palace the day that Moses made that critical decision. Why do we find it so hard to see broken hearts and bruised spirits when they belong to the enemy.

Then the occasion of his outburst of anger and yet feel him mis-

taken in his act of violence. We may understand the righteousness of his anger and yet feel him mistaken in his act. The years of hiding-out followed; then the romance with a shepherd girl, Zipporah meaning Little Bird. Moses is married, and Moses becomes a father and a shepherd.

We may not doubt that God was cherishing great plans for Moses but as yet Moses was not ready for them. There was still an adolescence of unconcern and roving motives. Then came the bush that burned, and Moses' education took shape. Moses took that leap from unmotivated adolescence to the manhood of plans and high purposes. "I will send you," the Lord said to Moses; "I have plans for you, a difficult task to be done, a calling to which I am calling you." And Moses answers in his inadequacy and fear, "But . . . . but . . . . but." Alibis! And in the end he goes on God's calling, fortified in his sense of vocation.

How like the student in our colleges who in the act of seeking understanding, comes face to face with the burning needs of human kind which speak to him, as the burning bush spoke to Moses: "Here's a job to be done." He may falter with his weak excuses and profess himself unworthy; but often in the end, like Moses, he accepts the call and sets forth on his mission—whether it be the mission to plant corn or preach Christ.

But in the classroom of the burning bush Moses found not alone his task in life, but the emphases, the undergirting principles, the "importances" which were to stand clear in his living.

The Christian college needs to recapture from the secularist that ancient word: Vocation. The Christian college needs to teach that vocation is a calling, an undertaking, with a sense of mission, an urgency from outside oneself. And having taught it, the Christian college needs to act upon it as an educational pattern. For we have said so often, "To be sure: Vocation is more than a job." Then our counselors in vocational guidance have followed through *on the basic secular assumption* that vocation is a job; decide as wisely as one can.

When we argue on the place of vocational training in college, we argue always on the assumption that vocation-equals-job-period. But there need be no argument on the place of vocational training if we used the word *vocation* in its larger sense of mission from on high, the calling to one's fullest capacity.

The Christian college has both the obligation and the rare opportunity to make "vocation" real in this larger sense and to aid the student

also in the choosing of those interests and emphases which shall be his through all the changes of life-jobs that may come. We have seen that idea of vocation through the wrong end of the telescope and it has looked small and insignificant. There is another view if we turn the telescope around.

I think of one of the greatest teachers of our century, Woodrow Wilson. Gilbert Highet has written of him (*Art of Teaching*, p. 249): "When he rode through Rome beside King Emmanuel of Italy, it was he and not the King who was the real Caesar. Those who only think of him as an idealistic president who failed are liable to forget that he was one of the greatest teachers of this century." He taught jurisprudence and political economy. Dry subjects, some say; "necessary but repellent." But "Wilson spoke on them with such energy, such conviction, such wealth of ideas and warmth of words, that his students often broke forth into cheers at the end of a lecture." And Woodrow Wilson taught more than jurisprudence and political economy. Woodrow Wilson taught the ideal of universal peace. Somwhere in his days of preparation that had come to him as a major emphasis in life, one of life's importances that he must never neglect: peace. Perhaps that was genuinely his vocational decision: to work for world peace, and teaching jurisprudence at Princeton and being the administrative head of these United States came second in importance—second to his striving for peace, to which he had been called.

This chapel building, this chapel walk bring back memories. I think of a young woman who enrolled older than the average freshman; she was twenty-five. Perhaps for that reason college was more of an adventure in ideas, and some of the trivialities were ignored. Somewhere, perhaps here during those years, perhaps from the local church, perhaps from the instructors or the students or the books or from the leisure for commitment, she found her "vocation"—it was to serve God in the areas of under-privilege. And so she prepared herself and never did the college have to apologize for that kind of vocational preparation in sociology and psychology and economics and religion.

Later she chose her post of service in the East Harlem Protestant Parish, among the Puerto Ricans and Negroes of those American slums. She has her apartment among them; when I asked her how she spent her day of leisure each week, for her Sundays are her busiest days, she smiled and said when there is so much to be done, why should one take leisure? She was knocked down one night on her way to her apartment; her's is not a safe or secure life. I doubt if she would use

the word "mission" of herself; perhaps she might: I am remembering Paul's words, "called to be an apostle of the Lord Jesus Christ to the peoples of small privilege," with headquarters for the time-being in Harlem. She found a calling and she made it a dedicated vocation.

It would be arrogance to say that such motivation comes alone from the Christian college. But the Christian college working with the Christian church can hold that high kind of vocational guidance—nay, life-guidance, the kind Moses found in the scene of the burning bush—as one of its Opportunities.

III

Moses went into the classroom of the burning bush as an individual who was seeking understanding. He came from the classroom a man with a sense of mission who was aware of the larger fellowship of which he had become a part. No longer was he simply a lonely Hebrew in exile; now he was a member of the children of Israel who were faced with the gigantic challenge of being called by God to found a new nation. And the spirit of fellowship was heavy upon Moses. His aloneness was lost in his new togetherness.

Christian education has the obligation to make the search for understanding and truth the pivotal center of its effort.

Christian education has the obligation to summon the student in all legitimate ways to the experience of being called to work of human need, so that the gift of vocation may come to him.

And Christian education has the obligation to work for the establishing of an intellectual Christian community broad enough to include many who disagree and deep enough to attract many of rock-founded conviction. It is in no narrow, intolerant or sectarian sense that we dare name our field of Christian education.

The college is not an institution of evangelism. Evangelism is the task of the church. The college is not an institution for indoctrination, if by indoctrination you mean that which is not subject to light from all direction or open to the arguments of the sincerely disagreeing. The college is not a propaganda center for Christian doctrine. That again may be the function of the church. But the Christian college can—nay must—offer the fellowship of an intellectual Christian campus community.

The recent report of the special committee appointed by the corporation of Brown University to study the place of religion within that university has these words:

> It is not the duty or privilege of the college to produce orthodox Christians, Jews, Mohammedans or members of any other religious sect. The cynic and the agnostic are welcome. It is our duty, however, to see that every cynic should be given the opportunity to gain a genuine comprehension of that which he disputes as real or true, and that the agnostic shall see clearly that in which he chooses not to believe.

And to accomplish this end the institution is obligated to provide for the student the richest learning experience possible, the fullest confronting of God's' purpose for his life; and the experience of belonging to an intellectual, worshipping community which provides meaningful fellowship. The Christian community of the college campus is like no other community. There is the freedom of the individual to follow his intellectual search to the conclusions to which *he* is compelled, even while he holds open the door for further understanding. There is the freedom to worship, or not to worship, and if to worship, to seek the highest in his own best way. It is within the fellowship of this intellectual worshipping campus community that the student faces the continuing invitation to grow a responsive, sensitive soul.

It is this kind of fellowship, faculty and students, purposeful, tolerant, tempting-upward, that the prayer of the old schoolmaster may be fulfilled:

> "Lord, deliver the laddies before Thee from lying, cheating, cowardice and laziness which are of the devil. Be pleased to put common sense in their hearts and give them grace to be honest men all the days of their lives."
>
> (Ian Maclaren; copied from a framed prayer in Brooks Stabler's office, Cranbrook.)

Fellowship is not a gift; it is a development. It is not the growth of a single day of sunshine but of months of slow, patient growing. Man may struggle to produce it but it appears to come only with the warming light of God's countenance.

God's task to Moses was no easy task; God's task to our Christian educators is no easy task. Moses was to struggle against Pharaoh and all the evils of his darkness; and the Christian educator has his Pharaohs as well. And more than that, Moses had the responsibility of leading his own people to decide whether "they should choose the risks of freedom or the securities of slavery." (Quote uncertain). "Not all of the Children of Israel wanted to go with Moses; it was no hurried in-

vasion into the promised land of freedom." Some stayed by the Nile and are forgotten. Those who decided to go were a terrified group of people who had to carry their possessions on their backs.

And the Christian leader—whether he be student leader or faculty leader or administrative leader, or only a trustee—sees himself in Moses' sandals, needing to build a purposeful fellowship among men and women, many of them of unlike minds. It is the task of expanding the community of learning into the community of faith, in Alex Miller's words.

If all were chemists such a community might be easy, but the physicist refuses to cooperate. If all were Baptists, it might be easy—no, say rather, if all were Congregationalists, it might be easy, but there is the cantankerous Baptist, and on the fringe the cynic and the agnostic.

The fellowship of faith is not a fellowship of agreement, but of understanding. It is a fellowship not of an imposed theology but of a common search and a common worship. The burning bush was for Moses an educational experience, both intellectual, and worshipful. Multiply Moses; multiply the burning bush and you may have the fellowship of common search and common worship.

I like the bread-and-butter way in which Howard Lowry has conceived this Christian fellowship of the campus:

> A church college deserves to live only if it be a total Christian community, quietly demonstrating that the mind of God is daily in all the activities of man . . . A church college is a *community* where cooks, janitors, night-watchmen are as much a part of the whole affair as the professors are. The professor of chemistry does his part for the cause of Christ just as much as the professor of religion. The whole effort implies, often without precisely saying so, that the mind of God is one thing and not two, and that there is no such thing as a tidy little religious or sacred life separated from a secular life. God and Christ are either all or nothing.

The fellowship of this community shall be more "than biting time can sever," to quote the First Tempter in the *Murder in the Cathedral.*

There will be the core of the totally dedicated; and there will be room for the doubter and the disagreer. There will be those who see life clearly and see it whole; and there will be those who because of their immaturity or an inner darkness, see through a glass darkly. There will be those who live unquestionably by a simple moral code

and there will be those who have caught a glimpse of the glory and the profundity and the unrelenting and exasperating demands which life can make when seen in the light of the Incarnation and the Curcifixion and the Resurrection of Jesus Christ.

But the fellowship is a reality; the bonds that unify are stronger than the walls that divide. It is not the thought that the saints will capture the citadel and expel those who have no desire to be saints, at least their kind of saints. There will be no loyalty oaths or creeds to be signed. The sacraments of the fellowship will be two: the honest daily devotion to truth and its search; and the unremitting dedication to human need. And the Christian, whether student or faculty or cook or nightwatchman will eat and drink in whole-hearted consecration to his Father-God.

In *Brothers to Dragons* Thomas Jefferson is made to say,

> I think I begin to see the forging of the future
> It will be forged beneath the hammer of truth
> On the anvil of our anguish.

The Christian educator understands.

Perhaps we have struggled too fiercely with the theoretical question, What is a Christian College? And perhaps we have concerned ourselves less than we should with the type of experience which the Christian college, our own Christian college, is granting to its students.

For the Christian college of material stone is not in itself important: reduced to a skeleton it stands as a group of buildings, lifeless and sometimes uninteresting, an endowment probably small, and paper records in abundance. But that is a lifeless shell, you say. And you are right. For the Christian college is more than skeleton of buildings and poverty; it is a spirit which is best expressed in intention and most realistically expressed in the experiences of learning and maturity and fellowship which it offers its students. And some of those experiences are planned and some are unplanned; some are intentional and directed and some just happen.

But out of those years of impressions and understandings there should come alive for the student—if it be a Christian college—three experiences should stand alive and demanding: 1) the experience of truth, Truth as God's own expression, and a total dedication to its search and its use; 2) the experience of commanding purpose—purpose as God's calling—and a sense of mission in which one must stand for something in life; 3) the experience of fellowship, of being part of an intellectual community of seekers, of being a part of a worshiping community of

faith through which God himself can work.

Moses asked his searching Why? And God in the classroom of the burning bush opened his eyes to the need of the Children of Israel. We ask our Why? Our being here is our asking. And to us God may make answer, "I will send you . . . Go to the people of your campus, lead them into the freedom of a better land, of the mind and the will and the spirit. I will go with you."

Moses gave himself to his mission. We cannot do less.

NOTE: Used with permission of the Commission of Higher Education, National Council of Churches of Christ in America.

We noted these statistics in a current magazine the other day—six out of seven American families earn more than $3,000 per year. We wondered how many minister's families fell in this group and came to the conclusion that most of our ministers would be found in the *seventh* group. The writer further stated that three out of every four had incomes of between $3,000 and $10,000. Of course a few of us would get in under the wire here. More than half of all families had incomes of more than $5,000. We know that no Bishop and no General Officer can qualify here and very few of our ministers. It would be a good thing if the delegates to the forthcoming General Conference would read carefully just what we have said here.

Materials for future Quarterly Reviews in hand include: "Baptism" by Frank E. Jones of Hood Theological Seminary, Zephaniah by Dr. J. Van Catledge, Safe Guarding Our Mental Health by Rev. Harold A. L. Clement, The Minister as a Shepherd by Reverend Maury Hundley, Jr. Because of space other articles which were to appear in this issue will reach you in the next issue. We are gratified in knowing that more of our ministry have felt the urge to write for the Review and we assure you that as rapidly as we can your contributions will be published. Among the articles already set to type are YOU CALL ME BROTHER by Reverend E. Franklin Jackson, D. D., Applying Christ, Christ, The Hope of the World by Reverend Atchie Bell and others.

THE LORD'S SUPPER

By Samuel K. Asante

Student of Hood Theological Seminary

Livingstone College, Salisbury, N. C.

Introduction

Christianity has developed extensively throughout the world. The real spirit in which Jesus Christ and His followers started this movement has not failed. The great loyalty and enthusiasm which were manifested by the early "Church Fathers" have also not failed. Christianity is now in its golden age. There is no persecution as the early followers encountered in the hands of Nero and so forth. We have the liberty and the freedom to sit in a Church and hear the word of God preached to us. We become inspired and strengthened with songs of praise and adoration coming from Church Choirs. The early followers of the Christian Church were forcibly cast out of the Synagogues. They stood several hours for open air preaching. They suffered from rain, storm and intense heat of the sun for lack of buildings. They passed through these hardships with joy because of their loyalty to Jesus. Today, Christians worship in well furnished Chapels, what a good fortune!

Notwithstanding all these facilities and freedom of worship, it is an indisputable fact that there are myriads of Christians who have lost their love and loyalty to the Christian Church. They prefer listening to the radio and watching television on Sundays to Church attendance. This is the period in which we as ministers should pause and ask ourselves the question: "Why should many Christians exhibit the lack of interest in the Christian Church?" "Why should men and women who call themselves outstanding Church officials willfully absent themselves from worship services on the First Sunday of every month?""

Men are dissatisfied in the way by which Christianity has been presented to them. There are many "preachers" in our world today who always preach from the subjects: "God of War", "The Great Day of Judgement", "Hell", "Weeping and Gnashing of Teeth", "Death", "Damnation", "Devil", "Sword in Jesus' Hand" "Hail and Brimstone", "God the Consuming Fire", "The Battle of Armageddon", "Sinners", "Woe", "Destruction", etc. How do we expect men,

women and children to love God with these frightening and overwhelming expressions? The Church is an institution or a school whose objective is to teach men how to live wholesome lives, how to cultivate Christian morals and to help them solve their problems. This is the job of every minister.

One of the rituals of the Christian Church which has atrophied the spirit of many Christians, is the celebration of the "Lord"s Supper." They refuse to participate in this great ceremony of Christian fellowship because of the superstitious way in which the Lord's Supper has been presented to them. Many communicants approach the Table with fear and nervousness instead of love and joy. Men will love to take the Lord's Supper as soon as they begin to understand its true meaning and significance.

What is the Lord's Supper?

One of the most explicit commands which Jesus is reported to have given His disciples is that one which has been reproduced through all the years of Christian history as the Lord's Supper. This Christian rite has been observed in fulfillment of this command, generally believed among us to have issued from the lips of our Lord himself, "This do in remembrance of me." Though twelve gathered with Jesus in the upper room, it has been assumed by practically all Christians that He did not mean they alone should observe it, but that it should apply as well to all those who should follow after them in the Christian way of life.

It is commonly believed that the rite of worship which the Church calls the Lord's Supper is recorded in the New Testament. That is not strictly accurate. What is recorded in the New Testament is the "Last Supper", the occasion shortly before Jesus' crucifixion when He met with his disciples in an upper room of a house in Jerusalem. The Lord's Supper as a Christian rite of worship is based on the Last Supper. Mark's account may be quoted as representative of the synoptic gospels:

> "And the first day of unleavened bread, when they killed the the passover, His disciples said unto Him, where wilt thou that we go and prepare that thou mayest eat the passover? . . . And in the evening He cometh with the twelve . . . And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them and said, Take eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And He said until them, this is my blood of the

New Testament, which is shed for many." Mark 14: 12, 17, 22-24.) Luke alone preserves for us the command to "Do this in remembrance of me." (Luke 22: 19).

As to whether this was the passover meal, or something else, the accounts of the synoptic gospels are not clear. In Mark's account, which is generall agreed to be the earliest of the gospels, the first impression given is that this was the passover meal. Mark records: "And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover." Mark 14: 16).

In order to be sure as to whether the Lord's Supper was the actual observance or celebration of the Jewish passover or something else, we have to know how the passover was traditionally observed by the Jews even at the time of Jesus.

The word Passover comes from the Aramaic, "Pascha", meaning, "A sparing" of the Israelites' first-born and the escape out of Egypt as a deliverance from slavery. It falls on the first full moon of the spring from the 14th to the 21st of the month Nisan (March or April). During the eighth day of the feast they were commanded to eat only unleavened bread, because their hasty departure from Egypt obliged them to take their dough with them unleavened; hence the name of "Feast of Unleavened Bread." Every family ate, on the evening of the first day, a lamb roasted whole and served without breaking a single bone. Offerings of Firstling of the Flocks and herds, and first-fruits, were presented in the temple.

On the table directly in front of the head of the family; is placed a plate on which three flat cakes, known as matzoth are placed. Close at hand is a dish which contains a portion of the shoulder of the shank of a lamb, with a small bit of meat attached, roasted on the coals almost to the point of charring. In this dish one may also observe an egg, peeled of its shell, that has been roasted hard in hot ashes. A third dish contains a goodly portion of horse radish or other bitter herb, and a fourth holds the Chareseth—a cement-like paste made of nuts, apples, raisins, and spices of various kinds. Each of these dishes has its peculiar significance. The number (three) of the cakes signifies the three national divisions: Priests, Levites, and Israelites. The matzoth represents the unleavened dough which the Israelites carried with them in their flight out of bondage; the shank-bone represents the paschal lamb which was by far the most important feature of the passover; the bitter herbs stand as a reminder of the bitter days of slavery in the

kingdom of Pharaohs. These preliminaries having been properly set in place, the ceremony of the passover begins.

Another strong consideration in the same trend is that in our Lord's Supper there is no mention of the eating of lamb or of the bitter herbs which were inseparable from the passover meal proper. At the passover, several cups were passed, but both Matthew and Mark speak of one cup.

Was the Last Supper Jesus' Passover meal? There are grounds for believing that the meal took place twenty-four hours before that feast was to be celebrated. Jesus had his last Supper with his disciples at the evening which was a day preceding the beginning of the actual celebration of the Jewish Passover. The Passover represents the salvation of Israel from Bondage; the Lord's Supper represents the Salvation of the whole world through the death of Jesus. Jesus was not celebrating the Feast of the Jewish Passover as the contrast presents itself; but His yearning desire to eat the Last Supper with His disciples was because He was inaugurating according to His own idea a universal memorial of His everlasting love.

What, then is the Lord's Supper

1. The Lord's Supper is a command. It is something that we are commanded to do. "This do." We obey our Lord's explicit command in meeting and celebrating the Holy Communion by partaking of bread and wine together in memory of Him. He did command His disciples to do this; and they have obeyed His command from the very beginning to the present day. This is an act of obedience.

2. It is a commemoration. The desire to be remembered after death is almost universal in human nature. Nearly all men have the wish to live, after they are gone, in the thoughts and memories of others. Jesus knew that we should be in constant danger of forgetting Him, and therefore, in this one case, He enlists sense on the side of faith, and trusts to these homely memorials the recalling to our treacherous memories of His dying love. He wishes to live in our hearts for the satisfaction of His own love, and for the deepening of ours.. We celebrate the Lord's Supper in remembrance of Christ. When the bread is given to a communicant, he is bidden to take and eat in remembrance that Christ died for him. When the wine is given, he is bidden to drink this in remembrance that Christ's blood was shed for him. And as a commemoration, it keeps ever before us the life and death of our Lord Jesus Christ; it reminds us of His teaching, of His words, of His example, of His work and of His death for us.

3. It is a thanksgiving. In this, Jesus Himself is our example, for it is written, "The Lord Jesus in the same night in which He was betrayed . . . gave thanks." The Lord's Supper is not a funeral; it is a feast. It is a thanksgiving service in which we express our deepest gratitude to God for the many blessings of life, the unspeakable gift of His beloved Son Jesus Christ.

4. It is a covenant. In taking the Lord's Supper, we declare ourselves co-workers with Jesus Christ. In blessing the wine Jesus said: "This cup is the New Covenant in my blood." In the New Covenant God proves His love to the world through the death of His Son Jesus Christ (John 3: 16). In partaking of the Lord's Supper the recipient takes a sacred oath that he will keep his part of the covenant that he will be a true follower of Him; for it takes two to make a covenant and that covenant is binding on both parties.

5. It is a communion. The human heart longs for communion and fellowship. To have communion with our fellow Christians, and with Christ Himself as Host and we as guests, as a family is the desire of the human heart. A family meal is the great central idea of the Lord's Supper as a communion. In early times it was called "agape", meaning the "Feast of Love." There is nothing more unifying and expressive of social oneness and equality than the act of eating together. So our Lord struck at the root of class-pride and race-prejudice when He made a family meal the central feature of His worship. If everyone were to "eat his own meal," that would not be the Lord's Supper.

6. It is a communion of Friendship, Love and Joy. Jesus said, "Henceforth I call you not servants . . . but I call you friends." . . . The covenant of communion of friendship with Jesus provides for the poorest of the earth to have a closer friendship with Jesus.

An error and false Doctrine concerning the Lord's Supper have grown up during the centuries which need to be refuted before we try to unfold the real spiritual significance of the Lord's Supper. The error is rejecting the Lord's Supper. There are Christians who have neglected and rejected the celebration of the Lord's Supper. The false Doctrine concerning the Lord's Supper is that the bread and wine by priestly consecration are transformed into the actual body and blood of the Lord. The Roman Catholic doctrine, as officially given in the canons and decrees of the Council of Trent, is as follows:

> "In the Eucharist are contained, truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ." "The

whole substance of the bread (is converted) into the body and the whole substance of the wine to the blood."

The error is so fundamental and anti-scriptural that it denies that the full benefits of Christ's atonement are received through repentance and faith, and teaches that they are received through the sacrament and from the hands of the priest. Thus it makes taking the communion the necessary condition of salvation. This gross and unholy doctrine takes the Salvation of the individual soul out of the hands of Jesus Christ and does not symbolize Him.

In common speech the verb "is" has so many meanings. For example, a friend calls and you show him a photograph, and say, "This is my mother." Could any one believe that the photograph was actually the flesh and blood of your mother? "This *is* my blood": The verb "to be" would not have been expressed in Aramaic, and therefore it cannot be stressed in the Greek.

This, moreover, was Christ's most common use of the very "to be", in: "I am the light of the world"; "I am the door of the sheep"; I am the true vine," I am the bread of life." Can anyone believe that He meant He was literally the light of the natural sun, or the literal wooden door through which the grapes hung, or the literal manna which came down from heaven?

Christ gave us his own clear statement concerning his use of these metaphors. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life." Should not this, Christ's own interpretation of this own statement that "the flsh profiteth nothing," in His own use of the verb in such expressions as, "I am the living bread," end all controversy?

Further, the bread which Christ broke could not have been Christ's real flesh, for when he instituted the Lord's Supper He had not yet died, and it could not have been His real blood, for it had not yet been shed. How absolutely absurd to think of Christ before his crucifixion feeding His disciples on His real flesh, and causing them to drink His real blood! To drink the blood of an animal was an abomination to a Jew. The Jews believed that the life was in the blood. Therefore the very idea of eating the real flesh of their Lord and drinking his real blood would have filled the apostles with unspeakable horror, and it is unthinkable that Christ could have intended to shock them with such a doctrine.

Men twisted what Jesus said to serve their ends, and failed to get at His meaning. According to the Oriental custom, as men broke bread together in the East, there was set up between them a pledge of solemn

affection and mutual concern to which our hurried and casual hospitalities bear little resemblance. It was the symbol of deep intimacy, unbroken by any distance, to be marred by no betrayals, nor by any forgetfulness.

The very idea of a memorial excludes the idea of a corporeal, for a memorial of what is actually and bodily present is not only meaningless but absurd. There was no transubstantiation [1] or consubstantiation [2] in Christ's description of the elements used in the celebration of the Lord's Supper. Can we now believe that Christ held in His own hands before His crucifixion and distributed to His disciples nothing less than "the soul and divinity of our Lord Jesus Christ?"

Some communicants abstain from taking the Lord's Supper because of some sins they have committed whereby they find themselves unworthy to feed on the elements of the Eucharist. No better statement can be made of who should, and who should not, participate in in the communion service than that presented on the invitation of the A. M. E. Zion Discipline:

> "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins; and not for ours only, but for the sins of the whole world. Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and and walking from henceforth in His holy way, draw near with faith, and take the Holy Sacrament to your comfort: and devoutly kneeling, make your humble confession to Almighty God."

1 From two Latin words: "Trans," meaning "across" and "Substantia," meaning "Substance." The change of the substance of the bread and wine into the body and blood of Christ.

2 From Latin "Consubstantialis," meaning "of the same kind and nature." The actual substantial presence and combination of the body of Christ with the bread and wine.

The Lord's Supper is taken not because of one's worthiness or righteousness, but it is by the "grace" of God. The greatest means of grace for us and the most faith-strengthening service in the Church of Jesus Christ is the Lord's Supper. Here we can remember His dying love: confess, forsake, and find remission of sins and all needed grace to be restored "into communion." Jesus is present at a true communion service. "Come unto me," is the Master's loving invitation, pre-eminently applicable to all in a communion service. It is imperatively necessary to note that the sacramental elements are not the "actual" body and blood of our Lord Jesus Christ, but they are symbolic. They

simply represent the body and blood of Christ as the Lamb of God who died on the cross for our salvation and deliverance from the bondage of sin; and we, by faith, take them in remembrance of Him.

This is the true meaning of the Lord's Supper. I trust that henceforth no Christian will "run away" from this great Christian Fellowship Feast, but rather he will endeavor to participate in every Communion Service in appreciation, love and remembrance for what the death of Christ has meant to him.

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THE HISTORY OF THE A. M. E. ZION CHURCH

We are still urging the ministers to send along their reservations for a copy of The History of the A. M. E. Zion Church, due off the press in the Fall. We have yet to reach our quota. Look in the back of the last issue of the Review for your reservation blank. We hope by the time the book is off the press that our required number will have been sold.

THE CHURCH

TRIBUTE TO BISHOP W. J. WALLS

Speech of Stephen Gill Spottswood, January 12, 1955, at reception-dinner in New Orleans, La., during the mid-Winter session of the Board of Bishops of the African Methodist Episcopal Zion Church, to Bishop William Jacob Walls, D D., LL. D., on the occasion of the presentation of a scroll issued to Bishop Walls by the WORLD COUNCIL OF CHURCHES, August 1954, testifying to his faithful service on the all-powerful Central Committee of the World Council for the six years ending August, 1954, at the Assembly of the World Council of Churches in Evanston, Illinois.

MR. CHAIRMAN: It is a long way from Chimney Rock in the "land of the sky," where the granite clifts of the Blue Ridge Mountains lift their grey arms high to embrace the clouds to the Taj Mahal in New Delhi, Ceylon, where man has created his most classic shrine of worship from sheer marble, enlaid gold and precious stones but this has been the road over which Bishop Walls has traveled in his seven trips around the world.

It is a long road from plodding beneath the maples and the oaks of the Livingstone College campus to the universities of three continents and authorship, oratory and international pronouncements, as episcopate par excellence, famed for leadership and brilliant in repartee, sage in diplomacy and rich in wisdom. Bishop Walls has walked every dusty mile of it with the fulfillment, power and promise of a strong man, of holy heart and determinate will.

From a boy preacher in knickerbockers to the flowing vestments of the bishopric; from the evangelist's fiery pulpit to the prophetic voice thundering in the Cathedral of St. John the Divine; from the pastorate of our Zion, thru the General Officership to Episcopal honors; from leadership in Zion Methodism to leadership in Interdenominational cooperation, ecumenical Methodism and the World Council of Churches, Bishop William Jacob Walls, Master of Arts, Doctor of Divinity, Doctor of Laws, has come.

This scroll, MR. CHAIRMAN, comes from the World Council of Churches, composed of one hundred sixty-six (166) international ecclesiastical bodies whose Evanston pronouncements were six years in the forming and Bishop Walls fought these six years for the resolution adopted on South Africa redemption as a member of the powerful

Central Committee, rising to the demands of this fight at Chichester in 1949.

In Amsterdam in 1948 Bishop Walls told the World Council of Churches that a majority of the fifteen million (15,000,000) Negroes in the United States was in the pure Negro church, such as ours and that no Negro was on the message committee. He helped compile that first message and in the best tradition of his heritage, with the spiritual blood of Peter Williams, James Varick, Christopher Rush, Nat Turner, Melvina Fletcher, Frederick Douglass, Harriet Tubman, Joseph Jackson Clinton, James Walker Hood and Joseph Charles Price coursing thru his psychic veins, build up the final report on race relations for the World Council of Churches.

In 1951, when the Chinese and Hungarian units of the World Council withdrew because the South African Church (the Dutch and English Churches of South Africa) would not accept a multi-colored delegation, and the executive committee of the World Council sat in anxious consternation, Bishop Walls, with words of spurring oratory, prophetic of the historic conference the Gold Coast prime minister and Liberia's president were to have in 1954 and of the impending conference of India, Pakistan, Ceylon and China, with African other Asian nations in 1955, Bishop Walls resolved the question by insistence that black and colored South Africa be made part of the church in the so-called "Union of South Africa." Bishop Eivind Berggrav, Norwegian primate and World Council president, whose wisdom is always sought and whoe gifts are warmly admired in World Council Circles, said, "I agree with Bishop Walls who has called for a group of native South Africans to tell their own stories—he (Bishop Walls) speaks from the heart!"

MR. CHAIRMAN AND MY FRIENDS: Tonight we honor a great man; churchman, orator, ecumenitist, international statesman, world traveler, friend of man, lion of Zion Methodism, friend of God, champion of the oppressed and hero of many a battle for bringing in the kingdom of God in our time.

MR CHAIRMAN, we hail him, anointed by God from the womb of Hattie Walls (for whom we pray) * to be our leader in the atomic age; beacon light of Zion Methodism and prophetic voice of freedom-loving man, in our Zion, in America and around the world!

* Mother Walls was grievously ill at the time this speech was delivered.

THE SPIRITUAL LIFE MISSION
AND
LEADERSHIP EDUCATION SCHOOL

Beginning Friday, December 31, 1954, with the traditional Watch Night Service a new venture in evangelism and preparation for Christian service was begun in the Caldwell Temple Church, Columbus, Ohio, the Reverend J. Dallas Jenkins, Minister. While it is almost impossible to measure adequately the full results of the Mission and School the immediate reaction of both pastor and people was that the experiment not only justified the effort but should be considered an imperative in years to come. The easily discernible results were gratifying to say the least. For example: new members were brought into the church, many were baptized and the church as a whole saw a keener vision of its task and the extreme urgency of studying to meet the task.

That which happened in Columbus December 31-January 9 demonstrated the obvious value of early and meticulous planning. The results were not left to chance but pastor, Board of Christian Education along with the Directors and people worked hard in the days before the Mission to insure success. Seldom in Zion Church has any organization undertaken so ambitious a program with its own people solely in mind. They had to be convinced of the necessity as well as the benefits of the venture. Now they have begun there is no mind to turn aside.

In the early stages of the planning it was decided that the following courses should be offered: 212a, Planning for Children in the Church; 311a, Teaching Youth; 411a, Teaching Adults; 510a (two sections), Enlisting and Developing Workers and Sp. a. Music in the Church. The next step was to secure as adequate a faculty as possible for the School. The Director of Leadership Education for the denomination was invited and accepted. An Administrative Dean was appointed, Mr. Vann Johnson (Director of Boys' Work, Columbus Y. M. C. A.), the faculty (teaching) consisted of Dr. David W. Witte of the Columbus Council of Churches who taught one section of 510a, Mrs. Cora Jordan White who taught the second section of Course 510a, Mrs. Helen Paxton (Course 212a), Reverend Russell M. Jones (connected with the Ohio State University Y. M. C. A.) taught Course 311a, Miss

Dorothy M. Himes was the instructor for Course 411a, and Attorney Raglan R. Reid took charge of the special course in Church Music. There is little doubt that the minister and Board of Christian Education had brought together one of the ablest faculties possible and the enthusiasm of the 65 registered students attested to this fact.

Of course there were sacrifices made by many. Classes beginning at 6:30 P. M. meant that many came directly to the church from their place of employment and many, for that week ate dinner somewhere around 10:00 P. M. But it appears to this Editor that there was a sense of exultation in the hearts of every person who found it necessary to make drastic changes in his way of living to learn more of the Christian Task right here at home.

Then, of course, there was the financial sacrifice—for it is our understanding that every member was asked to share in the task of putting over the venture. Then, to those who were registered there was the expense of registration. And nobody complained. Perhaps that is the glory of the Christian ministry—that people who are really Christian are willing to follow in paths even where they do not fully understand if the declaration of Christian duty is expressed.

AND WHAT OF THE PLANNING! For there were textbooks to be ordered and sold, finance to be checked, records to be kept and long hours of work to be done but no complaints were offered for this was truly the King's Business.

In the Worship service each evening and the special Saturday worship services for children and youth attendance and interest will be a never-to-be-forgotten experience. When our stay at Columbus drew to a close we felt we knew the secret of the great future of Caldwell Church for the Minister, who spoke each evening, Reverend Jenkins, and all those who labored. CHRIST IS KING and not just another personality.

THE REPORT OF THE COMMISSION ON INTERCHURCH AND COMMUNITY RELATIONS

(As submitted by the chairman, Albert J. Davis, to the Church Council)

Mr. Chairman, Pastor Jenkins, and Members of the Church Council:

Since our last meeting, your commission has observed and noted the remarkable progress made in our inter-church and community relations.

Under the leadership of our very able, spirited, and energetic pastor, we have broadened our outreach into nearly every facet of inter-church relations.

Your commission is cognizant of the responses made to invitations from sister churches as well as to those from various community agencies. Our pastor, the Reverend J. Dallas Jenkins, through his preaching engagements, lectures, active participation in the Ministerial Alliance, and his cooperative spirit with other churches and the community as a whole, in all matters that foster better relations of the same, has been the guiding light in this venture. He has truly labored "like a trojan."

Through his initiative, we have become members of the Columbus Area Council of Churches and the National Christian Endeavor Society, and we are being represented in these organizations.

As well as we have progressed in our inter-church relations we have done likewise in our community relations. The church is beginning to explore areas which were foreign to us. Some of the things done during the last two months are worthy of note:

(1) We had representatives in the City Council Chambers to lend support to a movement that was opposed to off-street parking facilities being provided by the churches.

(2) We have the distinct pleasure of being one of three churches to support an effort made to inform the city of Columbus of the insidious tactics, brain-washing and other unscrupulous methods, as well as make the city more conscious of the communistic menace. A donation of $10 was given by the church.

The church is at work in certain of the community agencies. The Men's Chorus has rendered a program at the Old Folks' Home on Winner Avenue, and our own Mother Wilson has led in the devotion services at Home Echo.

Although your commission has not taken the initiative in acqainting the church with the candidates for election, or interpreting certain election issues, an effort has been made to keep you informed concerning registration. We are hoping that all will exercise their power to vote.

There is much work to be done yet. We should have a blood reserve in the blood bank, our outreach should be extended to worthwhile services in prisons, sanitoriums, state institutions, etc., and wherever duty and brotherly love calls for the light of Christian fellowship to shine. May God help us.

Caldwell Temple Church contributes toward connectional projects (the Editor is not sure at this point) $1,213. This includes Home and Foreign Missions, Conference projects, Christian Education and Secondard Schools and special amounts such as the General Missionary Convention. Each Sunday, as in all other cases the General Claims Treasurer makes his report. It includes receipts, balance on hand, received today, total. Then the disbursements (Financial Headquarters), balance due on General Claims, number of members paid and number paying.

At Caldwell Temple Church each of the Councils (Children's Workers, Youth and Adult) is an active, going concern. Twenty-six adult organizations work under the leadership of Mrs. Margaret Johnson while five groups along with three Church Sunday School Classes serve under the leadership of Mrs. Mary Fuller. In the Youth Council Mrs. Rhenetta Davis has the office Guild, Young Adult group, The Ys, The Youth Choir, Christian Endeavor and three Church Sunday School classes along with the Scout troops.

EDITORIALS

It was our sincere intent to have this number of the Quarterly Review in the hands of our readers prior to the General Missionary Convention and the Connectional Council. To bring to the Church some vital matters concerning the forthcoming General Conference we decided on delay only to suddenly realize that the few weeks would mean our inability to reach our readers on schedule. The material, moreover, which we expected did not arrive and so we go to press with two aims unfulfilled.

We have felt and still do, for that matter, that delegates elected to the General Conference need to be as well informed as possible. For several years we have suggested that a mimeographed workbook should be provided setting forth the problems and needs of the denomination. To go to Pittsburgh merely as a Spring jaunt or early vacation and there to direct attention only to elections will never lead to a greater denomination or a more consecrated institution of Christian service. This Editor wishes to believe that all sections of the General Conference would be more fruitful with a more informed delegated group.

In our earlier Reviews we have urged upon the Church careful consideration of many matters. We have the idea that few have paid any attention to these suggestions and yet these seven years we have served as a General Officer of the Denomination have revealed too much truth—the type of truth we are quite unwilling to accept. Quietly we have talked with Bishops, other General Officers, ministers and laypeople. Perhaps we have been diligently searching for someone who would agree with us and not recognize truth. We are unwilling to accept that thought, but this we do know our Zion must face the high necessity of careful thinking and imperative action.

THE BUDGET

In other Editorials we have mentioned the budget. Again we turn to it as a means of emphasis. It seems so unreasonable to expect a Church to go forward with the commitments we now have with the means we now have. We believe we are now faced with but two choices—finding ways to increase the budget or cut services.

There is little doubt that Bishop Pope will come home from Africa with a deep conviction—a belief that we cannot maintain vital Foreign

Missions with the *givings* as we now know them. In this respect we are all concerned, as a Church, as a people, as a Nation. This Editor unreservedly endorses African Missions for many reasons which need not be stressed here, for students of Christianity and students of foreign relations are not at odds on this score. And while there may be a need for activity in other areas we have the deep feeling that our work should either show marked growth or a careful study be made of present expenditures.

We have mentioned earlier the matter of salaries of the Bishops and General Officers. We merely state here that no other group to our knowledge is maintaining its leadership on a 1948 basis.

Of deep concern to us is the amount we are investing for the Home and Church Division of Christian Education. For these 240,000 children, youth and older youth we are spending less than 8½c per person per year. It appears to us that very little results can be gleaned from an 8c program and yet that is exactly the demands of the Church.

EVANGELISM

How can we find a workable approach to evangelism? What form should it take? Those of you who have the opportunity should talk with Bishop Brown and whether you accept his thesis or not it might stimulate us to more rewarding efforts. Whatever has happened in our America, whatever has brought change is an evident fact that needs no long debate or discussion. It is ours to shape a denomination to meet these trends and vigorously aid in building the new Nation. For a long time we have been unwilling to make the bold statement that mass evangelism is NOT the answer. Unless we can turn aside from an old understanding we may as well forget about *catching the boat.*

DEPARTMENTAL SERVICES

We have urged and still urge a careful evaluation of the entire denomination and a redefinition of function. It is our sincere hope that Pittsburgh will point out a new highway in this respect.

To you, the delegates of the Pittsburgh General Conference, we now declare that your election is not enough. Christ and your Church call for a full consecration to the task. TO FAIL HIM, TO FAIL US will be a travesty of justice and the sin will remain on your shoulders.

WHAT'S NEW IN BOOKS

SUPPLEMENTARY VOLUMES TO RELIGIOUS ENCYCLOPEDIA READY IN SEPTEMBER

Important news for the scholarly religious world has just been released by a publisher in Grand Rapids, Michigan. Mr. Herman Baker, founder and owner of Baker Book House, announces that two supplementary volumes to the famous NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE will be ready on September 15, 1955. These two new volumes will be published as the TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE and will appear in uniform bindings and jackets with the previous thirteen volume set. The two volumes supplement the thirteen volume set, which Baker Book House reprinted in 1950, since the thirteen volume set was inclusive only until the beginning of this century. Now that the supplementary volumes are ready, THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE is as completely up to date as the choice of the world's scholarship can make it.

The TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE has been in preparation since the year 1950. These two volumes will consist of over 1200 double-column pages, to which more than 500 writers and scholars have contributed. The new volumes will consist of more than 1,000,000 words.

The project of preparing the two supplementary volumes was headed by an editorial staff of the most outstanding religious leaders to collaborate on a major publication in this century. Dr. Lefferts A. Loetscher of Princeton Theological Seminary was appointed Editor-in-Chief. Each Department Editor, of whom there are ten, is a recognized authority in his field, a noted scholar and an able writer. Under this leadership every article in the thirteen volume encyclopedia was subjected to careful examination to determine the need for supplementation or revision. Hundreds of new entries were prepared. Col-

laborating with the Editorial Staff was the cream of the world's religious scholarship. Two large volumes of supplementary material were thus added to the existing set.

The two supplementary volumes will be sold separately and will be made available through established retail book stores. They will be priced at $13.50 until December 31, 1955, at which time the price will be increased to $15.00. The price of the complete 15 volume set of THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, including the two supplementary volumes, is $78.50.

(For additional information, description, or cuts, please contact Baker Book House, Grand Rapids 6, Michigan.)

Recreation is another point of emphasis. There are at present three basket ball teams, boys, girls and a children's team. This past year $117 was spent for uniforming one of these teams. Contrary to many practices no lad or girl can play on a team in inter-church competition from Caldwell Church unless he or she is a member of the church, Christian Endeavor and/or Church Sunday School. AND THEY FIELD WINNING TEAMS. These activities are fostered by the Committee on Recreation.

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